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ALABAMA

MINUTES

OF THE

THIRTY-SIXTH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE

BEULAH BAPTIST CHURCH, GREENE COUNTY, ALABAMA,

SEPTEMBER 23rd AND 25th, 1871.

The next Session to be held with Fellowship Church, Pickens County, Ala., commencing on Saturday before the 4th Sabbath in September, 1872.

CARROLLTON:
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1871.

MINUTES.

The Thirty-sixth Annual Session of the UNION BAPTIST ASSOCIATION was held with the Beulah Baptist Church, Greene county, Ala., commencing on Saturday, 23d September, 1871.

Introductory Sermon was delivered according to appointment by Elder P. F. Terrell, at 11 A. M.—Text, Ezek. 21: 26, 27.

After a recess of one hour, the delegates assembled in the meeting-house for the transaction of business. The Moderator, Elder J. C. Foster, called the body to order, and after singing, prayer was offered by Elder J. C. Finnell.

Letters from the churches were read, and names of delegates enrolled.

The Association was organized by the re-election of Elder J. C. Foster, Moderator, and H. B. Chappelle, Clerk.

On motion, visiting brethren were invited to seats and to take part in our deliberations.

On motion, following committees appointed:

On Preaching—H. Strickland, J. T. Hancock, C. Richey, A. C. Robertson, Pastor and Deacons of Beulah church.

Order of Business—W. Ashcraft, J. L. West, J. W. Guyton.

Education—R. H. Foster, L. M. Stone, J. H. Stinson.

Correspondence—P. F. Terrell, R. H. Foster, A. M. Wilkins.

Documents—L. M. Stone, G. T. Hulsey, U. E. Allen.

Nominations—J. T. Smith, Grant Taylor, P. Noland.

Finance—J. W. Hanson, G. A. Stewart.

Deceased Ministers and Deacons—S. Hildreth, G. M. Lyles, J. W. Mitchell.

The Committee on Preaching made a report, adopted: Saturday night, preaching by Elder Elijah Howell; on Sabbath, at 10 A. M., prayer-meeting, conducted by bro. A. Latham; at 11 o'clock, the annual Missionary Sermon, according to appointment, by Elder J. C. Foster; and followed by a sermon by Elder J. L. West. On Sabbath night, preaching by Elder S. Hildreth.

On motion, adjourned until Monday morning, 9 o'clock. Prayer by Elder J. W. Guyton.

THE LORD'S DAY.

The public worship of God was conducted in accordance with the report of Committee on Preaching. The congregation was large, and the preaching listened to with marked attention. Collection in aid of Foreign Missions $17 10, Home Missions $17 10. Total, $34 20.

MONDAY 9 O'CLOCK, A. M.

The Association convened; prayer by Elder G. M. Lyles. Report of committee on Order of Business, adopted, and proceedings conducted accordingly.

1. Roll called, and absentees marked.
2. Minutes of Saturday read and approved.
3. Read Constitutution and Rules of Decorum.
4. Received correspondence from other Associations: Tusca-

loosa, Elders Joshua H. Foster and J. C. Finnell. Columbus, no letter or messenger.

5. Returned correspondence to other Associations:

To the Tusealoosa—To convene with the Gilgal church, 8 miles south of Tuscaloosa, Saturday before the 2nd Sabbath in Oct., 1871—R. H. Foster, M. P. Smith, J. W. Mitchell, W. G. Berry, J. W. Garner.

To the Columbus—To convene with ..... church, ... miles ..... of Columbus, Miss., on Saturday before the 2nd Sabbath in September, 1872—J. L. West, J. H. Stinson, James P. Gates, L. M. Stone, W. Ashcraft, P. F. Terrell, J. T. Hancock.

6. Circular Letter read. On motion, adopted and ordered to be printed.

On motion suspended Order of Business, and called for report of Executive Committee, adopted:

Your committee met during the first part of the year, and being without funds adjourned to meet again in May. We gave public notice to those who had pledged, that if they would send in their pledges, we would immediately employ a Missionary. To this notice we received no response, and being ourselves unable to advance the necessary funds, we have accomplished nothing. All of which we respectfully submit and ask to be discharged.

A. LATHAM, Chm.

7. Order of Business resumed, and received reports of Union Meetings. Appointments made for the ensuing year, as follows:

First District—Liberty church, Friday before the 4th Sabbath in July next. Introductory Sermon by Elder R. B. Wilkins; alternate, Elder I. Hollingsworth. Missionary Sermon, by Elder J. M. Carpenter; alternate, Elder J. W. Guyton. To be attended by brethren G. M. Lyles, A. Latham, U. E. Allen, S. Hildreth, James P. Gates.

Second District—Mineral Spring, Friday before the 1st Sabbath in Aug. next. Introductory Sermon, Elder D. Duncan: alternate, Elder J. P. Lee. Missionary Sermon, Elder J. M. Land; alternate, Elder William Carson.—*Queries* for discussion: 1. How does "Baptist Usage" of the present day compare with said usage in primitive times or the days of the Apostles?

2. Is the present mode of conducting Missions scriptural?

3. Is the voluntary and persistent non-attendance of a member of the church at its regular meetings scriptural reasons for non-fellowship?

4. Does the refusal to contribute of his means as God has prospered him, to the support of the church, justify the same in withdrawing fellowship from said member?

5. What relation does the Sunday School sustain to the church? To be attended by brethren J. W. Guyton, P. H. Howard, J. W. Harris, A. M. Wilkins, S. Hildreth, J. T. Lang, L. M. Stone, H. B. Chappelle.

Third District—Carrollton church, Friday before the 1st Sab. in Sept. next. Introductory Sermon by Elder Wm. Ashcraft; alternate, Elder A. M. Hanks. Missionary Sermon, Elder P. F. Terrell. *Queries* for discussion: 1. What is the scriptural difference in affiliating with a Pedobaptist minister in a Baptist pulpit, and inviting *him* to partake of the *communion?* 2. Is it scripturally right for a minister of the gospel to hold a political office in the gift of the people or by appointment? 3. Is the present mode of conducting Missions scriptural? 4. What real good is derived from Sabbath Schools in Baptist churches, or is there any? *Essays* read: Is it scripturally right for a minister of the Baptist church to accept and preach a year

without a stated salary pledged him?—Elder S. Hildreth. 2. Is it right for a minister to disregard the authority of the church?—Elder Wm. Ashcraft. 3. The importance and benefits, to the rising generation, of a well conducted Sab. School in every church.—M. L. Stansel. 4. Benefits of a faithful attendance at our annual Union Meetings.—H. B. Chappelle. To be attended by brethren W. Slaughter, A. Latham, J. W. Guyton, J. L. West, W. Ashcraft, P. H. Howard, G. M. Lyles.

FOURTH DISTRICT—Grant's Creek church, Friday before the 1st Sabbath in August next. Introductory Sermon by Elder M. P. Smith; alternate, J. C. Foster. Missionary Sermon, Elder Wm. Ashcraft. *Queries* for discussion: 1. Is it scriptural to discipline a member for non-attendance on Saturday meetings? 2. What are the scriptural evidences by which we may know that an individual is a Christian? 3. Is it right for church members to *make* or *sell* intoxicating spirits? To be attended by brethren P. F. Terrell, L. M. Stone.

8. Report of Committee on Missions read, adopted:

Dear Brethren—Permit us to present for your consideration a few remarks in behalf of the Missionary work within our bounds. We verily believe that it is almost essentially necessary to the proper development and general spread of the gospel of Christ, both at home and abroad. Anti-ism means to do nothing towards carrying on this great work of God in the world. It is very evident that the anti-missionaries, by not using the means that God has appointed for the spread of the gospel, are, as a denomination, rapidly dying out. Forty years ago, when the separation occurred between the Missionary and Anti-Missionary Baptists, the latter numbered over two hundred thousand communicants. Since that time they have so rapidly decreased that on the 1st of April, 1871, they numbered only sixty thousand. At this dying rate, twenty years more will leave only their name on the pages of history as a people who opposed the spread of the glorious gospel of the blessed God. Then, let us be up and at our Master's work. We now number in the United States about fifteen hundred thousand. Our denomination has increased in the last forty years four hundred and fifty per cent. In doing our duty, God has blessed us. My brethren, this work is great. Let each Baptist feel their individual responsibility to aid in carrying it on. Let us give freely as we have the ability to both objects, the foreign and the home work. Let us all work together and through the general Boards. We should not have limited views of this great and glorious work. Go preach, instruct, "teach all nations, preach the gospel to every creature;" give all together, and work altogether, until the kingdoms of this world shall become the kingdoms of our Lord and his Christ. P. F. TERRELL, Chm.

On motion, *Ordered*, That a collection be taken up from the members present for Home Missions. The sum contributed for this object was $35.

9. Following report of Committee on Nominations, adopted:

Next Introductory Sermon by Elder G. M. Lyles; alternate, Elder M. P. Smith. Annual Missionary Sermon by Elder P. F. Terrell; alternate, Eld. Wm. Ashcraft. Elder J. C. Foster write the next Circular Letter, on the "Scriptural authority for *Theological Schools* and the qualifications necessary for students to enter these Schools." J. T. SMITH, *Chm.*

10. Report of Committee on Deceased Ministers and Deacons, amended and adopted:

Your committee report, that in the Providence of God, since our last meeting, He has called our beloved brethren JOHN D. JOHNSON, HANSEL SHEPHERD and JOHN A. HOLDER from among us to the christian's final home.

Brother JOHN D. JOHNSON died the 16th day of January, 1871, in the 73rd year of his age. In 1830 he joined the Baptist church at Mount Olivet, in

Harris county, Georgia, and the same year was ordained a Deacon of this church. In 1837 he removed to Pickens county, Alabama, and then connected himself with the Baptist church at Fellowship, where he remained until his death, a leading and exemplary member of that church. He was endowed with a strong intellect, had a well cultivated mind, and was an efficient laborer in every good work.

Brother HANSEL SHEPHERD joined the Baptist church at Big Creek in 1851, and in about a year after he was ordained a Deacon. Soon after this he moved his membership to Carrollton church, where he remained faithfully performing his duties in this office until the time of his departure. He was afflicted with scroffula for several years and suffered much. But "He endured as seeing Him who is invisible," until he fell asleep in Jesus, January 10th, 1871, in the fifty-second year of his age.

Brother JOHN A. HOLDER, Sr., joined the Baptist church at about the age of thirty-seven, and was soon ordained a Deacon. He was a man of deep piety, and served as a faithful Deacon of the church as long as he lived. He departed this life December 2d, 1870, in the 75th year of his age. We hope that he has gone to reap the reward of the finally faithful. May we all be ready for this change when it comes. Be it

Resolved, That by this afflictive dispensation of Providence, in the departure of our brethren, this Association has lost valued co-laborers, and the churches of which they were members have lost zealous and useful Deacons.

Resolved, That this Association tender to the churches, and to the families of our deceased brethren the assurance of our sympathy in their mournful bereavement.

S. HILDRETH, Chairman.

11. Report of committee on Ministerial Education, adopted:

IMPORTANCE OF MINISTERIAL EDUCATION.

The word *Education* means, "The training of the mind, the use of words, the rules of Grammar, the science of Logic, Rhetoric and Mathematical learning." In order to enable the minister of the gospel to expound the word of God correctly he ought to be familiar with these sciences. It would be a great assistance to him to be able to read the Scriptures in the original languages, and also to have a thorough knowledge of the various translations of the Bible and of Biblical literature. The age in which we live, our own people and a correct exposition of God's truth require an educated ministry. The great struggle of the age is to divorce education from religion and unite it with infidelity. But the christian minister, as well as the layman, should possess a thorough knowledge of the Bible and everything else that is necessary to throw any light on its blessed teachings. We are in a certain sense firm believers in what is called pulpit inspiration; yes, a present unction, given to the minister from God to make his gospel powerful in saving souls. But this inspiration is not of such a nature as to supply the entire want of knowledge on the part of the minister. But it enables him to present the truth in a more forcible manner. It is like putting a sharp edge on the carpenter's tools, or a good edge on the sickle for the harvest. "The wheat is white already to the harvest." The command, "Go ye into all the world and preach the gospel to every creature; go teach all nations," is God's plan of calling men from the paths of sin and death, and educated men are often his chosen ones to do this work. This is verified in the calling of Moses, David, Daniel, Isaiah, John the Baptist, Luke and Paul. The labors of these men brought about great results to the world and his kingdom, and to his own glory. And in our own day Drs. Cary, Fuller, Judson, Rice and many others God has chosen for the same purpose. To meet a scrutinizing and gainsaying infidelic world ministers must be not only educated, but they must have a gift from God to teach, to speak and a mind to think. Such ministers will know nothing, among the people where they preach, save Jesus Christ and him crucified. They appreciate the value of precious souls exposed to eternal ruin. They study to show themselves approved unto God as workmen that need not to be ashamed rightly dividing the word of truth. Their delight is to present the cross of Christ in all its power and glory to their congregations. Then we urge the necessity of educating the ministry for this great work.

We heartily commend to the Association and especially to our young men

who desire an education, Howard College, at Marion, Ala., Richmond College, Va., Greenville Theological Seminary, S. C., and Union University, Murphresboro, Tenn. Their doors are open and they are inviting young men to come and receive an education. They are worthy and deserve our patronage. Respectfully submitted,

P. F. TERRELL, Chm.

12. Report of committee on Documents adopted, as follows:

Your Committee on Documents submit the following Report:

Letters have been received from all the churches in this Association except Hebron, Bethlehem and Arbor Springs. The statistics of 1870 show that the aggregate membership of all the churches composing this Association amounts to 1988; the aggregate as shown by the Letters to this Association, 1871, amount to 1879, showing a decrease of 109. From this amount deduct the membership of Hebron and Bethlehem, 40, and we have a decrease of 69 members during the last associational year. This decrease is attributable largely to removal from our bounds. There is no abatement of religious zeal and activity among the pastors of the churches. Quite a number of our churches have enjoyed precious seasons of revivals. These are cheering indications of Divine favor, and call for our deepest gratitude to God.

In reference to the case of Dr. J. H. Morris, presented in the letter from New Hope church, your committee state, that as the return of his church Letter has been refused by Dr. Morris, after a request by the church to have it returned, and as he has been properly excluded, the only other means of protection left the New Hope church is to advertise said J. H. Morris in the *Baptist*, or *Index*. Your committee further report in regard to the cases of M. M. Blalock, J. D. Chandler and H. Roberts, that they are no longer members of our Denomination. All of which is respectfully submitted.

LEWIS M. STONE,
G. T. HULSEY,
U. E. ALLEN.

On motion, adjourned for ½ hour. Prayer by Eld. J. L. West.

MONDAY, 2 O'CLOCK, P. M.

The Association met; prayer by Elder Wm. Ashcraft.

13. Report of Committee on Correspondence, adopted.

14. Following Report of Committee on Finance, adopted:

Received from the Churches for Minutes		$ 68 35
" " "	Home Missions	16 40
" " "	Association	32 50
" " "	Indian Missions	9 50
Rec'd for Missionary in the Association, as pledged last Association, from churches, $270; from individuals, $20		290 00
Collected on Sabbath for	Home Missions	17 10
" "	Foreign Missions	17 10
		$450 95

Respectfully submitted, J. W. HANSON, Chm.

15. Appointed delegates to the Baptist State Convention, Montgomery, Friday before the 2d Sabbath in November, 1871: Wm. Ashcraft, J. C. Foster, L. M. Stone.

16. Appointed the next Session of the Association to be held with the Fellowship Baptist Church, commencing on Saturday before the 4th Sabbath in September, 1872.

17. The committee in relation to Arbor Springs church, reported that the church was dissolved, which was received and committee discharged.

18. Miscellaneous Business:

I. On motion, *Resolved*. That this Association assume the expenses of the education of Elder J. L. West at Howard College. Contributed for this purpose from delegates and friends, $108 25.

II. On motion, following committees appointed, to report at next meeting

of this body: *Missions*—L. M. Stone, A. M. Wilkins. *Sabbath Schools*—R. H. Foster, P. H. Howard.

III. On motion, *Resolved*, That we cordially recommend the ALABAMA CENTRAL FEMALE COLLEGE, Tuscaloosa, Ala., which is now under the sole management of Elder Joshua H. Foster, to all our brethren and friends of this Association. This College, located nearly within our limits, possesses so many superior advantages, that we are fully persuaded our daughters can here realize all that can be furnished by any school in the State.

IV. On motion, elected an Executive Missionary Board, viz: L. M. Stone, A. Latham, H. B. Chappelle, M. L. Stansel, J. H. Stinson, A. M. Wilkins, U. E. Allen.

V. On motion, *Resolved*, That this body confide in the wisdom of the Executive Board, and that we will be fully satisfied with the action of said Board.

Resolved, That the funds paid in for Missionary operations be placed at the disposal of said Board.

VI. *Ordered*, That the Clerk superintend the printing and distribution of the Minutes in conjunction with those of the Sunday School Convention, and to retain out of Association fund $25 for his services. Any funds unappropriated were ordered to be paid to the Executive Board.

VII. On motion, *Resolved*, That this Association advise and urge upon the churches composing this body, that in granting letters of dismission to their members, that these certificates of membership be limited to one year.

Resolved, That the thanks of this Association be tendered to the members of Beulah church and the community, for the kindness and hospitality extended to the delegates and visitors during its session.

On motion, adjourned. The delegates joined in singing a hymn and giving to each other the parting hand, after which prayer was offered by Elder J. W. Guyton. Thus passed another pleasant and harmonious session of this Association.

H. B. CHAPPELLE, Clerk. J. C. FOSTER, Moderator.

NOTE.—During the session of the Association services were conducted at the Academy by Elders Joshua H. Foster and J. C. Finnell.

H. B. CHAPPELLE, in account with Union Baptist Association.

DR.

To cash received from Committee on Finance	$450,95	
" on hand from last year	12,72	
		$463 67

CR.

By cash paid Executive Committee	$308,57	
By cash paid P. F. Terrell, on order of Association	10,00	
By cash paid Domestic and Indian Mission Board	33,00	
By cash paid Foreign Mission	17,10	
By cash paid for printing Minutes	70,00	
By cash retained for services as Clerk	25,00	
		$463 67

CIRCULAR LETTER;

WRITTEN BY ELDER WILLIAM ASHCRAFT.

THE IMPORTANCE OF UNIFORMITY, AMONG BAPTISTS, IN FAITH AND PRACTICE.

Uniformity in Faith and Practice are the characteristic marks which have distinguished Baptists from all others from the day in which Christ established his first church in Jerusalem until the present time. And despite of all the reproachful names heaped upon them, by their enemies, in different ages of the christian era, their history has been clearly traced by these principles. They have always required of candidates for membership in the church satisfactory evidence that they believed the doctrines of the gospel, believed, "with all the heart," believed, "with the heart unto righteousness." That they were "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2: 10. A converted church membership and baptism, which in plain English is immersion, with Christ as the head and his word as the supreme law of his church, is the faith once delivered to the saints. For these principles Baptists have always contended. For these principles they have bled and died.

But in different ages and nations customs have obtained among them which, although they do not directly involve or sacrifice any principle of faith or practice, yet are inconsistent with the faith of the gospel. And sometimes these loose customs lead to innovations in faith and practice. Hence they should always be promptly abandoned.

The importance of Uniformity among Baptists, in Faith and Practice, will appear if we consider, 1. That the *spirit*, the *soul* and *centre*, the *vital* PRINCIPLE of the church of God on earth is, Uniformity in faith and practice. The word Uniformity is derived from two Latin words, "*unus*," one, and "*forma*," a form; and means literally, ONE FORM.

Truth never contradicts itself. This principle is the foundation of all scientific and argumentative investigation. It is also the foundation of all evidence in law and conviction of scripture truth. When any number of men of veracity, having sufficient and equal opportunity of knowing the facts in any case, testify to the same things, so that in all the important points the evidence of each witness corroborates that of all the rest, the conviction of the truth of their statement is irresistible. The world does not know or understand God's word. The church is the light of the world—the exponent of God's truth; in short, it is God's cloud of witnesses to the truth of his word. If instead of trying to build up creeds, and theories and names by misinterpretation and misapplication of isolated passages of God's word, all would try to arrive at, and teach and practice the truth according to its simple meaning, "The truth as it is in Jesus," the world would be more enlightened, the church would be purer and the cause of God better sustained.

It is true that each church formed after the gospel plan, is as independent of all other churches, in the govenment of its own internal affairs, as if no other church existed. That is, a church is a complete organization—self governing and self sustaining. But each and all are accountable to God.—All are subject to his laws and his laws only. This furnishes no difficulty in the way of all the churches adopting uniformity in faith and practice. For every church formed exactly by the scripture model must be one in form,

one in faith and practice. For it is an axiom that, "things that are equal to the same thing are equal to each other." Diversity or division then is not of God. "For God is not the author of confusion, but of peace, as in all churches of the saints."—1. Cor. 14: 33. Therefore every church formed by the scripture model ought to be as exactly the same as the millions of copies of the same book printed by the same stereotype plates. God never gave but one form of a church; but one faith and one practice. That church is his body and he is its head, and it is animated by his spirit. "Now if any man have not the spirit of Christ, he is none of his." "For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8: 9. 14. The confusion that we see in the religious world is not produced by dubiousness in the laws of God nor the difficulty of understanding them, but by a desire to follow our own ways or the ways of men. For God said to Moses, "Thou shalt write upon the stones all the words of this law very plainly."—Deut. 27. 8. So, "All scripture is given by *inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2. Tim. 3: 16, 17. This doctrine is fully and heartily indorsed by the following article of our faith: "We believe that the scriptures of the Old and New Testaments are the word of God, and the only rule of faith and practice."—Then, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Is. 8: 20. God's promise to his church is that, "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Is. 54: 13. Christ said, "A stranger will they not follow, but will flee from him; for they know not the voice of strangers."—John 10: 1—18. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."—John 10: 24—29. One of the most popular and most dangerous heresies of the age is to recognize the teachings of all errorists as orthodox and to regard the many schisms, and divisions in sentiment in the religious world as a blessing, and even to thank God for the many denominations. This seems to be very convenient indeed. For in this way errorists in the world can find any form of a church that their vitiated tastes may require. This would all do very well if we had no one else to please but ourselves. But how widely different from this is the sentiment expressed by our blessed Saviour in his prayer to his Father. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; *that the world may believe that thou hast sent me.*"—John 17: 21. Having then the same head and the same body, and the same spirit, is it not reasonable to conclude that as a legitimate result there will be uniformity in faith and practice. "And he (Christ) is the head of the body, the church," &c.—Col. 1: 9—22. "There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all."—Ephesians 4: 4—6. These are God's own words. "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith."—Rom. 12: 4—10. "Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all."—1. Cor. 12: 11—31. The "many members," and "the diversities of gifts," mentioned above, do not prove that all the *isms* of the day are only different branches of the same church of God. For many of these orders are radically different from each other, and as widely different from the true members of Christ's body as light is from darkness. But it is said of the true church of Christ, "So we, being many, are one body in Christ, and every one members one of another." This shows clearly the oneness of purpose running through the whole of the internal and external operations of the church of God. And that oneness of purpose is owing to the fact that there is but one Designer and one executioner, who is in all, and operates through all his people by one spirit. It is said that, "these gifts differ according to the grace given to us." And

that they pertain to, prophecy to the ministry, to exhortation, to giving, to ruling, to showing mercy, &c., and not to contradictory or false doctrines. And that love without dissimulation should govern us in the exercise of all these gracious gifts. "The eye cannot say to the hand, I have no need of thee." That is, the prophet cannot say to the minister or other officer of the church Divinely appointed, I have no need of you. Even, "Those members of the body which seem to be more feeble are necessary." For every member of the body in harmony with every other, and in obedience to the great Head of the church, should perform its duty without thrusting any other member. Always, "earnestly contending for the faith which was once delivered unto the saints." "For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Whether one member suffers all the members suffer with it." This clearly shows the unity of the church, Christ had but one head and one body. Hence, the above illustration is intended to show that he established but one form or kind of church on earth. There may be millions of separate organizations in the world, but if they are all made by the same gospel rule they are all of a piece, all have the same faith and practice, and in a general sense are one church.—Christ said, "I am the vine, ye are the branches." This does not teach that there is a centralization of power in a great mammoth or mother church, and that all others are branches or subordinates which must submit to everything that the domineering power may please to say. And that, too, in reference to matters of faith and conscience. And that this power has a right by the sword or by persecution in any way to compel men to yield to its own sway. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."—2. Cor. 10: 4. "The sword of the spirit is the word of God."—Eph. 6: 17. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Heb. 4: 12.—This is the only weapon that God has furnished the soldier of the cross with, the only one necessary to conquer the world and bring it to the feet of Jesus to own him, "Lord of all." To use any other is to question God's authority to choose his own weapons to conquer his enemies, and to question the power of the weapon he has chosen to conquer the world. To all such he says, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."—Mat. 26: 52. But the passage, "I am the vine, ye are the branches," does teach that as a branch is grafted into the vine and partakes of the root and fatness of the vine, so each individual member of Christ's body (the church) is engrafted into him by faith and receives of his fullness which enables them to bring forth fruit unto God. That fruit is of the same kind in all the members of Christ's body and the same in all ages. For, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5: 22, 23. So if we are found by faith in Him we are members one of another, and all together are members of that glorious body of which he is the head. We are not allowed to establish our own organization as the true church of God by allowing all others to be right. But by showing that it is constituted upon the true and only scriptural basis of a church.—After speaking of the believing Jews as members of the fold of which he was the Shepherd, he said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."—John 10: 16. "Other sheep," here refers to God's promise to his Son, to bring in the Gentiles. "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him."—Is. 56: 8. Hence, when this promise is fulfilled, God's people will all be one. And "there shall be one fold and one shepherd."

Surely a people who are thus taught, guided and governed, by the same infallible guide, the words and spirit of God, are prepared to adopt a perfect uniformity in faith and practice. Then, "Let us walk by the same rule, let us mind the same thing," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Phil. 3: 16. Eph. 4: 13.

Then, in the constitution of churches, let us adhere strictly to the gospel rule. Let none be constituted into a church but baptized believers in good standing. Let none join by experience but those who give scriptural evidences of conversion, and submit to scriptural baptism. Nor should any join by letter under doubtful circumstances. The pastor and every member of the church should be thoroughly posted on every passage of scripture relating to these points. Let no one come to the Lord's table who has not come into the church, as above indicated, and who has not "continued steadfastly in the apostles' doctrine and fellowship." Communion is a church ordinance. None have a right to commune but church members in church capacity. None are church members, according to the scriptures, but baptized believers. It is the Lord's table, and according to apostolic example and scripture teachings, the above are the qualifications he requires. (Acts 1: 41, 42.) Invite none who are not of the same faith and order lest you bring schisms and divisions into the church merely to carry out your own views. None who are members and who live constantly in the open violation of God's laws, lest you become partakers of their evil deeds. 2. John 10, 11. No minister or deacon should be ordained who does not possess the scriptural qualifications for the office to which he is set apart. Tit. 1: 5—11.; 1. Tim. 3 ch. When we are satisfied that God has called a brother into the gospel ministry, we should encourage, and even assist him, if necessary, to prepare himself for the work.

2. That, "Union is strength." This is a self-evident truth, and it applies to every organization in the world. No house, nation or kingdom divided against itself can stand. This principle applies to the church with more force than to any other organization. For above all others the church is founded in love, and christian union. If we had all the talent and piety of our denomination, organized consecrated to God, and concentrated as above, it would at once present a power that the world could not withstand. Then let us turn our eyes, and hearts and hands to the great work before us. Let our talented and pious brethren write a few of such books as will in a plain and simple manner explain the word of God, where it needs explanation, so that we may see eye to eye, and publish papers after the same manner. And above all let us publish the pure word of God and circulate it over the world. Then let all buy and read them, and practice the truth thus obtained. Let us have a Sabbath school in every Baptist church in the land, and let them be furnished with these books, papers and Bibles, and godly teachers who will try to impress on all minds the truths they teach. And instead of preaching at our country churches once a month, and for the other three Sabbaths going where we can and hearing what we may, let us have preaching in all our churches every Sabbath in the year; so that our members and their children may be all taught thoroughly the same truths of God's word. And not be like the Jews in Nehemiah's time who had intermarried with Ashdod, and Ammon, and Moab. "And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people."—Neh. 13: 23—30. We have a peculiar language, and that in the very words God gave. And that language is one. Some have thought that the best plan to unite all denominations and bring about, "Uniformity in faith and practice." would be to call a great council of the world and compromise creeds and parts of creeds, and make a kind of eclectic system to which all can agree. But God's own plan is the best. It is infinitely wiser than any that the combined wisdom of the world can devise. And to insure its success, it has his approbation and co-operation. Here it is, "One Lord, one faith, and one baptism." If all will love and implicitly obey that, "One Lord," believe, teach and practice that, "One faith," and submit to and administer scripturally to none but scriptural subjects that, "One baptism," we will soon realize that "Union is strength," and that, "A threefold cord is not quickly broken." Does not every one, from this standpoint, clearly see and properly appreciate the "importance of uniformity, among Baptists, in faith and practice."

If Baptist churches everywhere would follow the above suggestions, we believe, that it would be said of the church of God, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

MINUTES

OF THE

SUNDAY SCHOOL CONVENTION.

The Third Annual Session of the Sunday School Convention of the Union Baptist Association was held with the Beulah Baptist Church, Greene county, Ala., on Friday, September 22nd, 1871.

The Introductory Sermon was delivered according to appointment by Elder W. Ashcraft, at 11 o'clock, A. M.—Text, John 5: 39.

After a recess, the delegates assembled in the Academy for the transaction of business. The President, Elder W. Ashcraft, called the Convention to order. Prayer by Elder P. F. Terrell.

The Secretary, W. G. Robertson, being absent, H. B. Chappelle was, on motion, appointed Secretary, *pro tem.*

Letters from the Sabbath Schools and Churches were read, and names of delegates enrolled, as follows: Schools—Fellowship, P. H. Howard and J. W. Guyton; Carrollton, P. F. Terrell; Providence, Peter Kilpatrick; Spring Hill, Jas. P. Gates and C. Harper; Oak Ridge, J. L. West; Beulah, N. Cobb, J. T. Smith and Elijah Sellers; Zion, J. H. Pate; Grant's Creek, J. C. Foster and R. H. Foster. Churches—Enon, H. B. Chappelle and C. Richey; Ebenezer, P. Noland; Forrest, W. Ashcraft and W. Slaughter.

The Convention was organized by the election of Elder W. Ashcraft, President, and H. B. Chappelle, Secretary and Treasurer.

On motion, an invitation was extended to all unassociated Schools and Churches to unite with the Convention. South Carolina and Mount Zion Schools presented letters and were received and delegates enrolled, viz: South Carolina, J. T. Hancock; Mount Zion, B. C. Walker.

On motion, invited visiting brethren to seats, and Elder J. W. Guyton was recognized as delegate from Fellowship School.

On motion, the Chair appointed the following Committees:

Order of Business—J. T. Smith, R. H. Foster and B. C. Walker.

Religious Exercises—J. T. Hancock, Peter Kilpatrick and Pastor and Deacons of Beulah Church.

Documents—J. C. Foster, P. H. Howard and P. Noland.

Nominations—J. W. Guyton, W. Slaughter and R. H. Foster.

Queries—P. F. Terrell, James P. Gates, N. Cobb.

Best Sabbath School Literature—L. M. Stone, H. B. Chappelle.

Finance—B. C. Walker and N. Cobb.

On motion, an Essay by W. G. Robertson was read, adopted, and ordered printed with the Minutes.

Committee on Order of Business made their report and subsequent proceedings conducted accordingly.

1. Following report on Religious Exercises was adopted:

That we think it best under the circumstances not to have public worship to-night, but ask that all engage in secret prayer, especially in behalf of the Sunday School cause, praying for an increased interest on the part of parents in this most important work.

Respectfully submitted,

J. T. HANCOCK, Chm.

On motion, adjourned to meet to-morrow at 9 o'clock, A. M.—Prayer by Elder M. P. Smith.

SATURDAY, 9 O'CLOCK, A. M.

The Convention met. Prayer by Brother H. B. Chappelle.

2. Report of Committee on Documents; adopted:

From the letters of the Schools and Churches we find in some Schools an increased interest in the work of Sabbath Schools, while in others the reports are not so encouraging, yet upon the whole we rejoice in the fact, that this work is receiving increased attention by the Churches, and at no distant day, we hope to be able to report a Sabbath School in the bounds of every Church.—Shall we aim at less? Can we be satisfied till we have achieved this glorious result. J. C. FOSTER, Chm.

On motion, received Pickensville School as a member of this body, by the delegate Bro. A. M. Wilkins.

3. Report of Committee on Nominations; adopted:

Next Introductory Sermon by Elder M. P. Smith. Subject—"The importance of a correct knowledge of the Scriptures." Alternate, Elder J. L. West. Elder J. C. Foster to write an essay on "The responsibilities resting upon Superintendents and Teachers of Sabbath Schools." J. W. GUYTON, Chm.

4. Report of Committee on Finance, amended; adopted:

Received from Schools and Churches for Minutes, $20.00.

B. C. WALKER, Chm.

5. Committee on Best Sabbath School Literature was, on motion, continued to next meeting of this Convention.

6. Following report on Queries was adopted:

1st. Does the Scriptures authorize School-teaching on the Lord's day? 2nd. Is it not the *solemn* duty of every Baptist to teach their denominational tenets in their Sabbath Schools? 3d. Does a member of the Church live and act as a true disciple of Christ, who neglects to teach his children at home the doctrines of Christ, or permit them to be led into religious error by others?

P. F. TERRELL, Chm.

7 The Queries adopted at our last session were discussed and answered as follows. Query 1st was answered in the affirmative. To Query 2nd we answer, that while the Sabbath School should use its influence and aid to secure to all, the knowledge of at least reading, yet we are unwilling to believe these primary branches as of the same vital importance as the truths of the gospel.

8. Appointed delegates to the Alabama Baptist State Sunday School Convention, Montgomery, Ala., Thursday before 2nd Sabbath in November, 1871, viz: P. F. Terrell, W. Ashcraft and J. C. Foster.

9. Appointed next session of this Convention to be held with the Fellowship Baptist Church, Pickens county, Ala., commencing Friday before the fourth Sabbath in September, 1872.

On motion, *Resolved*, That the thanks of this body be tendered the brethren and citizens in the community for their hospitality and uniform courtesy during our stay in their midst; and that we tender to the Chair, our thanks for his faithfulness in presiding over the deliberations of the Convention.

Resolved, That all other Schools and Churches desiring to unite with the Convention, can do so by forwarding letter, money for minutes, and statistics to the Secretary at Carrollton, Ala., before the minutes are printed.

Resolved, That this Convention urge upon the ministers, breth-

ren, Schools and Churches generally the importance of establishing Sabbath Schools in every Church and neighborhood within its bounds.

Resolved, That we invite all, of every name and sect, to unite and participate with us in the study of God's sacred truth.

That we will heartily co-operate with the Sunday School Board of the Southern Baptist Convention in the spread of the Gospel, by establishing Baptist Sabbath Schools throughout the entire Southern States.

On motion, the Convention adjourned.

Thus passed another session of this body, characterized by perfect harmony and christian affection.

WM. ASHCRAFT, President.

H. B. CHAPPELLE, Sec'y.

STATISTICS

OF THE SUNDAY SCHOOL CONVENTION OF THE UNION BAPTIST ASSOCIATION.

Names of Schools and Churches.	Teachers...	Pupils.....	Total.....	Minutes,...	*Superintendents.*	*P. O. Address.*
Fellowship.....	3	23	26	1,00	J. W. Guyton,...	Reform, Alabama.
Carrollton	5	37	42	1,50	W. G. Robertson,	Carrollton, "
Providence,.....	2	21	23	1,50	Peter Kilpatrick,	Providence, "
South Carolina...	5	39	44	1,50	J. T. Hancock,...	Yorkville, "
Spring Hill,.....	...	.....	.....	1,60	.....	Pickensville, "
Oak Ridge,.....	3	25	28	1,50	N. N. Davis,.....	Columbus, Mississippi.
Beulah*.....	5	30	35	1,50	N. Cobb.....	Union, Alabama.
Zion.....	5	23	28	1,00	J. D. Parker.....	Sipsey Turnpike, Ala.
Forest.....	...	.....	.....	1,00	.....	Pleasant Grove, Ala.
Mt. Zion,.....	5	30	35	1,50	S. W. McAlily,..	Sipsey Mills, "
Grant's Creek.....	21	65	86	2,25	R. H. Foster,.....	Foster's P. O., "
Pickensville.....	9	43	52	1,60	A. M. Wilkins...	Pickensville, "
Enon	...	.....	.....	1,55	.....	" "
Ebenezer,.....	...	.....	.....	1,00	.....	Carrollton, "
	63	336	399	20,00		

H. B. CHAPPELLE, IN ACCOUNT WITH THE SABBATH SCHOOL CONVENTION.

DR.

To amount received from Finance Committee..... $20 00

CR.

By amount paid for printing Minutes..... $20 00

ESSAY.

THE IMPORTANCE OF SABBATH SCHOOLS AND THE RELATION THEY SUSTAIN TO OUR REDEEMER'S KINGDOM.

In the discussion of this subject, we shall endeavor to show, 1st. The character of a Scriptural Church. 2nd. The character of a Sabbath School. 3rd. The relation existing between the two. 4th. The importance of Sabbath Schools.

1. "A Scriptural Church is a congregation of baptized believers." They must believe in Jesus as an only Saviour, must be born of the Spirit, and regenerated by its holy influence. Jesus, in his discourse with Nicodemus, says: "Except a man be born again (of the Spirit), he cannot *see* the kingdom of God."—John 3: 3, 5. Spiritual things are spiritually discerned; if we expect to comprehend, to see and understand the workings of this kingdom, we must be born of the Spirit. Again: "Except a man be born of water and of the Spirit, he cannot *enter into* the kingdom of God." The kingdom here alluded to, refers to the church on earth. The law on this subject is so plain, we cannot conceive how it could be construed otherwise. A person then born of water and of the Spirit, not only can see the kingdom of God, but is entitled to enter into and enjoy its blessed privileges. The purpose of this organization is to observe the ordinances of Christ, and put forth its united power and influence in the propagation of the blessed Gospel of Peace. They must recognize Christ as their only law-giver, the Supreme Head of the Church. They must be separate and distinct from the world. The church can have no affinity with ungodliness, if so, her influence is lost, her spirituality destroyed. "A church constitutes a spiritual kingdom in the world, not of the world; their king is Christ, their law His word." The scriptures do not teach such a "possibility" as "Branches of the christian church." All are one. Jesus says: "I am the vine (the church), ye are the branches," (the members); all moved by the same power, all yielding the same fruit, conforming to the same doctrine, living in peace and harmony. The great command: "Go ye into the world, teach all nations whatsoever has been commanded," is to the church. The duty and obligation of the church is to spread the gospel, teach it to all nations. Every scriptural method should be used to accomplish this end. Hence we have Sabbath Schools.

2. A Sabbath School organization is one in which the young and uninformed, not reached by the ordinary means of preaching the gospel, are taught the pure word of God and instructed in the way of eternal life. Every Sabbath School should be under the control of a churche, and subject to her direction. The superintendent and teachers should be zealous, energetic, apt to instruct, spiritually minded members of the church. The theory and practice of some, put a worldly-minded person, one who knows nothing of the goodness of God in the forgiveness of sin, whose eyes are blinded by the God of this world, to teach a class of precious souls the plan of salvation. What do they know about Jesus? "Can the blind lead the blind?" How can they lead them in ways they know not themselves? The object is to lead the children to Jesus, that precious Saviour. They must be told the story of the Cross, entreated to forsake sin and live for Jesus; and none but those who have enjoyed refreshing showers of grace from God, who trust in him as all in all, "in whom they live, and move, and have their

being," in whom the spirit of Christ richly dwells, can be successful in leading children to the "Lamb of God who taketh away the sins of the world."

3. The relation existing between the Church and Sabbath Schools, is simply that of an agent. The church is engaged in the great work of spreading the gospel, and in order to enlarge her usefulness, the Sabbath school is employed as an agent, co-operating in every thing with the church; and we take the position, that this is the most powerful agency ever put forth by the church. It has become almost entirely essential, especially in cities, to the growth and prosperity of the church. There are thousands of human beings who can never be reached by the gospel, only through the medium of the Sabbath School. The relation may be compared to that of a nursery, in which the young and tender minds and bodies are trained for the hardships and cares of life. Again, look at the care and attention of the fruit-grower to the tender shrubs and plants, they are pruned, and trimmed, and shaped, and cultivated, in close beds, and when sufficiently prepared are transferred to the spot designed for them to grow and bear fruit. We find a great similarity in the workings of the Church and Sabbath Schools. The *young* are reached in the Sabbath School, they are brought under its care and instruction, they are taught the plan of salvation, they believe in Jesus as a dear, precious Saviour, born of the Spirit, able to see the kingdom, but cannot enter; they are transferred to the Church by being born of water, then they are ready to begin to grow, and yield fruit for the Master.

4. Is it not then of the greatest importance that Sabbath Schools be established through out the land, and more especially by us who hold to be the teachers of the pure word of God; we who claim to be the people of God, we who must fight singly and alone (with the aid of Jehovah) ritualism, formalism, and error in all its phases? The Sabbath School is the place to instill into the minds of the rising generation the doctrines of the Bible, the place to inculcate the idea of true christianity. "The Gospel is the power of God unto the salvation of every one that believeth." Then let us teach it, preach it, send it, scatter it to every creature. Hundreds, yea, thousands, are annually snatched, as it were, from the eternal burnings by the means employd in Sabbath Schools, and large numbers of these, in all probability, would have grown up in ignorance and superstition, and finally their souls eternally lost.

Search the Scriptures and see if the young are to be neglected. More than four thousand years ago, we hear Jehovah thundering from His lofty habitations: "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children."—Deut. 6: 6, 7. The wise King said, "Train up a child in the way he should go, and when he is old he will not depart from it." Jesus says, "Suffer little children to come unto me." We think this is sufficient to convince any doubting mind of the importance of Sabbath Schools; for it is here they are taught there is a God, here they learn of Jesus. If early impressions are made aright, the work is done. Read the reports in our religious papers, of revivals, conversions, &c., large numbers, members of the Sabbath School. Did you ever behold a young convert, the soul filled with love, the face, eyes, and tongue showing forth his praise! Blessed influence that teaches young, precious immortal souls to believe in Jesus as their Saviour. A soul not saved in youth, may grow up in the world, be led away from God, by its cares and evil associations, and in all probability be eternally lost. Not many turn to God in old age. The churches are almost entirely filled by young people. If so much good is the result of Sabbath Schools, it is time to work, it is highly important, aye, actual necessity. The condition of the world, the state of the church demand it. Go to work! Why stand ye here idle all the day? The night cometh in which no man can work. Make the Sabbath School a power to be felt in the land. Give it your influence, your talent, your money, and you shall gather of the fruit an hundred fold.—Souls will be saved, the Church will grow and flourish. We can then pray, "Thy kingdom come." The reward is yours, the priceless crown, which is "incorruptible, undefiled, and that fadeth not away."

W. G. ROBERTSON.

Union Baptist Association.

	CHURCHES.	DELEGATES. Absentees marked with a star, *	STATISTICS. Baptized	Received by Letter	Dismissed by Letter	Restored	Excluded	Deceased	White Males	White Females	Total White Members	Colored Members	AGGREGATE	Date of Constitution	CONTRIBUTIONS. Minutes	Association	Home Missions, and Monday, $63 10	Collected on Sabbath	Missionary in the Association.	Aggregate Amount	Monthly Meetings	PASTORS.	CHURCH CLERKS AND THEIR POST OFFICES.
First Dis.	Bethlehem																						
	Liberty	Eld. R. B. Wilkins,* J. McCarthur* J. W. Harris		2	1				18	39	57	1	58	1834	2,00	1,00				3,00	4	J. M. Carpenter	H H Sanders, Reform, Ala
	Mt. Pleasant	I. Hollingsworth,* Jos. Lancaster* H. Strickland	4	4	4	4	2	16	45	62		62	1844	1,50	1,00				2,50	1	I Holingsworth	H Strickland, Gordo, Ala.
	Fellowship	J. W. Guyton, P. H. Howard, Ben. Pearson,*	8		4		1	1	12	21	33		33	1835	2,00	1,00			10,00	13,00	1	S. Hildreth	P. H. Howard, Reform, "
	Corinth	A. M. Mills, jr., J. W. Mitchel, W. G. Berry	1		5			2	21	37	58	1	59	1834	2,35	1,00				3,35	3	S. Hildreth	W G Berry, Sipsey Turnpike
	Spring Hill, S.	J. S. Wooten,* Jno. S. Cobb,* D. B. Robertson,*	10	6	8	2	7	2	24	38	62		62	1836	2,00	1,00				3,00	2	J. S. Wooten	J D Walker, Providence Ala.
	Pleasant Grove	Elijah Howell, A. G. Cobb,* J. H. Cooper,*	1	8	7	1	1	3	19	45	65	16	81		2,00	1,00				3,00	4	J. S. Wooten	F. W. Stokes, Mill Port, "
	Providence	A. J. Richardson.* P. Kilpatrick, W. J. Duncan*			4				9	27	36		36	1831	1,50	1,50			15,00	18,00	2	W. Ashcraft	J. B Kilpatrck, Providence
	SouthCarolina	J. T. Hancock, A. J. Ashmore,* F. P. Adams,*	12	8	5		1	1	21	30	51		51	1824	2,00	1,00			10,00	13,00	4	J. W. Guyton,	F P Adams Yorkville, Ala
	Mineral Spring	Eld. J. DeLoach,* Eld. G. M. Lyles, J. T. McShane		5	9	1	4		22	44	66	4	70	1855	3,00	1,00				4,00	1	G. M. Lyles	E J Dahn, Antioch, Ala.
	Oak Ridge	Elder J. P. Lee,* Eld. J. L. West, J. A. Burgin,*	3	5	8		1		27	38	65		65	1838	3,00	1,00				4,00	1	J. P. Lee	H L Williams, Pick'ville,
	Spring Hill, P.	Elder J. M. Land,* J. H. Stinson, Jas. P. Gates,	2	1	6	1	1	1	12	15	27	4	31		3,00	2,00			25,00	30,00	4	G. M. Lyles	J H Stinson, "
	Hebron													1841									D N Hicks, Carrollton, Al.
Second Dis.	Big Creek	A. Latham, Jesse Jones, A. F. Nichols,	6	1	3		8	2	30	59	89	14	103	1829	3,00	1,00				4,00	2	G. M. Lyles	T H Haynie, "
	Cross Roads	Eld. D. Duncan,* Elder W. Carson,* U. E. Allen		2	1				8	20	28	5	33	1850	2,00	1,00				3,00	1	D. Duncan	U E Allen. "
	Pickensville	A. M. Wilkins, J. T. Lang,* J. J. Ball*		5	1				13	30	43		43	1847	3,00	1,00	5,50			9,50	1	L M. Stone, jr.	J. J. Lee, Pickensville,
	Carrollton	El. P. F. Terrell, M. L. Stansel,* L. M Stone	2		3		2	1	17	56	73	8	81	1846	3,00	2,00			50,00	55,00	4	P. F. Terrell	L M Stone, Carrollton, Ala
	Ebeaezer	Eld. S. Hildreth, H. Easterling,* P. Noland			14				9	26	35		35	1832	2,00	1,00		20'00	25,00	1	P. F. Terrell	H Easterling, "
	Unity	Eld. A. M. Hanks,* J. W. Hanson, J. E. Corder.	2	6	12			2	41	45	86	98	184	1828	5,00	2,00		25,00	32,00	1	W. Ashcraft,	J W Hanson, Olney, Ala.
	Enon	Clark Richey, H. B. Chappelle, C. T. Fort,*			4			2	15	38	53		53	1827	2,50	2,50		25,00	30,00	3	P. F. Terrell	H B Chappelle Carrollton.
Third Dis.	Mount Zion	W. P. Smarr,* B. C. Walker, S. W. McAlily,*	11	3	11	1			35	38	73	6	79	1840	5,00		4,45			9,45	4	W Ashcraft,	S W McAliley, Sipsy Mills
	Forest	Elder W. Ashcraft, Wiley Slaughter, G. Taylor.	3	2	6	1	5		19	33	52	73	125	1835	3,00		2,50	20,00	25,50	3	W Ashcraft,	G Taylor, Pleasant Grove
	Shiloh	Jas. H. Holman, J. V. McCracken, J. S. Garner,*	10	1	1				15	29	44		44	1857	1,50	1,50				3,00	3	M. P. Smith	J W Garner, Jena, Ala.
	Beulah	Elder M. P. Smith, J. T. Smith, E. H. Lamb.	12	4	3	3		2	30	67	97	28	125	1833	3,00	2,00		10,00	15,00	3	M. P. Smith	E H Lamb, Union, Ala.
	Bethel	A. C. Robertson, G. A. Stewart, E. W. Henderson,	5	3	3			2	29	71	100	4	104	1834	3,00	2,00		10,00	15,00	2	J. C. Foster	E W Henderson, Union "
	New Hope	G. T. Hulsey, J. H. M. Anders, A. M. Smith,	4	4	5		2	1	32	43	75	9	84	1837	3,00	2,00			5,00	4	J. C. Foster	J M Smith, Romulus, "
	Zion	Elder Jacob Parker,* J. H. Pate. J. D. Parker*			3		3		13	33	49	6	55		2,00		3,35		5,35	2	M P. Smith.	J D Parker, Pleas. Grove.
Fourth Dis.	Grant's Creek	Eld. J. C. Foster, P. H. Wilkerson, R. H. Foster,	12	6	5	1	1	5	39	74	113	19	123	1828	3,00	2,00		50,00	55,00	1	J. C. Foster	M. A. King, Foster's, Ala.
			113	78	135	11	41	29	549	1043	1592	267	1879		68,35	32,50	68,50	290,00	485,95				

NOTE.—The following am'ts. are included in 'Aggregate' column: Collected Sab., Foreign Mis., $17.10: Indian Mis., Cross Roads. $9,50. Missionary in the Association, Carrollton S. School, $10,00; W. W. Stapp, $2,50; U. E. Allen, $5,00; W. J. Clayton, $2,50; A. Latham, $10,00.

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

Jas. DeLoach,.....	Reform,	Pickens	County,	Ala.
R. B. Wilkins,.....	"	"	"	"
J. W. Guyton,*.....	"	"	"	"
Elijah Howell,.....	Millport,	Sanford	"	"
I. Hollingsworth,.....	Carrollton,	Pickens	"	"
P. F. Terrell,.....	"	"	"	"
S. Hildreth,.....	"	"	"	"
Wm. Carson,.....	"	"	"	"
W. Ashcraft,.....	"	"	"	"
D. Duncan,.....	Yorkville,	"	"	"
G. M. Lyles, ...	Providence,	"	"	"
J. S. Wooten.....	"	"	"	"
H. Bradley,*.....	"	"	"	"
A. M. Hanks,.....	Columbus,	Lowndes	Co.,	Miss.
J. M. Land,.....	Pickensville,	Pickens	Co.,	Ala.
L. M. Stone, Jr.....	Gainesville,	Sumter	"	"
J. P. Lee,.....	Pickensville,	Pickens	"	"
J. L. West,.....	"	"	"	"
Jacob Parker,.....	Pleasant Grove,	Pickens	Co.,	"
M. P. Smith,.....	Union,	Greene	County,	"
J. C. Foster, ...	Foster's,	Tuscaloosa,	Co.,	Ala.

Ordained Ministers, - - - - - - -	19
Licentiates,* - - - - - - - - -	2